

NORTH AFRICA

THE RECORD OF THE NORTH AFRICA MISSION

*"Then said Jesus..as my Father hath sent me
even so send I you" JOHN XX 21.*

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A
Tunisian
Girl

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THE NORTH AFRICA MISSION

LIST OF DONATIONS from June 1st to 30st, 1922

GENERAL FUND		No. of Rec't.	Amount. £ s. d.	No. of Rec't.	Amount. £ s. d.	No. of Rec't.	Amount. £ s. d.	Local Rec't.	No. of Rec't.	Amount. £ s. d.	ANNIESLAND AUXILIARY.	HITHER GREEN AUXILIARY.
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DESIGNATED FUND

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8th	2 0 0
13th	3 16 6
(p) 15th	3 0 0
(q) 5	1 1 0
16th	7 10 0
(k) 77	1 16 0
(r) 2	8 3
19th	79 10 0
20th	90 10 0
80	1 0 0

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SUMMARY

June, 1922

General Fund	..	£1,876 17 8
Designated Fund	..	186 17 9
		£1,863 15 5

TOTALS

Jan. 1st to June 30th, 1922.

General Fund	..	£5,087 17 9
Designated Fund	..	908 12 0
		£5,941 9 9

(a) Boxholders at Stirling. (b) Duncan Street Baptist Ch., Edinburgh. (c) "Bethesda," S. Shields. (d) Charlotte St. Ch., Edinburgh. (e) Boxholders at Highgate Rd. (f) "Of Thine own have we given Thee." (g) Boxholders at Malvern. (h) New Rd., Dagenham S. Sch. (i) Cripples Inst. (Boys), Belfast. (j) Talbot Tab. Missry. Breakfast. (k) Readers of The Christian. (l) The Orphanage. (m) Manor Pk. Bapt. Ch. S. Sch. (n) St. James's Hall, Wcrthing. (o) Friends at Weston-super-Mare. (p) Boxholders at Bewdley. (q) Recreation Hall, Manor Pk. (r) Bible Class, Leicester.

From July 1st to 31st, 1922

GENERAL FUND		No. of Rec't.	Amount. £ s. d.	No. of Rec't.	Amount. £ s. d.	No. of Rec't.	Amount. £ s. d.	No. of Rec't.	Amount. £ s. d.	No. of Rec't.	Amount. £ s. d.	DESIGNATED FUND
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[Continued on page iii of Cover



Photo by]

The main European Street, Tripoli.

[Mr. A. V. Liley.

“Against the Lord, and against His Christ”

By E. POOLE-CONNOR

“The kings of the earth stood up, and the rulers were gathered together, against the Lord, and against His Christ.”—ACTS iv. 26, quoted from PSALM ii. 2.

THE Second Psalm, whence these words are taken, is regarded by many as being, in its widest sense, an unfulfilled prophecy. It is believed that there is yet to come a period of world-wide apostasy, in which every seed of departure from the truth, now germinating, will spring up into an awful harvest. There is before us—so the Psalm is interpreted as teaching—an epoch of deliberate international repudiation of God and of Christ when man shall claim his right to do exactly as he pleases, untrammelled by the promptings of conscience or the prohibitions of the law of God. It must be confessed that there is much, both in the teachings of Scripture and in the tendencies of the times, that seriously looks that way.

The words are quoted here, however, not as an introduction to an exposition of the Psalm, but to call attention to a solemn and striking fact. They remind us that no sooner had the Christian Church been founded than the person of the Lord Jesus became the object of attack. Already kings and rulers had combined to slay Him. “Of a truth,” said the Apostles in their prayer, “against Thy Holy Servant Jesus, whom Thou hast anointed, both Herod and Pontius

Pilate"—personal foes—"with the Gentiles and the people of Israel"—racial foes—"were gathered together." Now that He was "declared to be the Son of God, with power, . . . by the resurrection from the dead" the portent was to be repeated. Personally or racially antagonistic as men might be, they should become one in this—they should set themselves against God's Christ.

To how many Christian people has it been brought home that this is the central fact of Mohammedanism? What is the innermost meaning of this dread and powerful religion which dominates one-sixth of the human race? It is that a Satanic assault, incalculably successful, beginning beside the very cradle of the Christian faith and spreading to the ends of the earth, has been made on the Lord's Anointed. The Moslem peoples are not heathens who have never heard the name of Christ. To two hundred millions of them Jesus is known through the Koran; but known only as one belittled, thrust aside, and superseded; one whose crown is torn from His head, and trampled in the dust. If there be three facts by which the glory of God is shown, the majesty of the Lord Jesus manifested, and the salvation of men made possible, it is by the incarnation, the crucifixion, and the resurrection of our Lord. *Mohammedanism denies all three*, and two hundred millions make the denial an article of their faith.

Yet terrible as this fact is, we seem face to face with one almost as terrible. There is this at least to be said concerning Mohammedanism, that no one pretends that it is Christianity. But there has arisen of late years a movement which we believe to be in essence directly anti-Christian, and yet which is regarded by multitudes as being entirely compatible with loyalty to Christ. Indeed, there are many who boldly declare that it represents the only possible view, and that to it all Christians must sooner or later come. We refer to the movement known as Higher Criticism.

When the Modernist teaching concerning the Old Testament began to be popular, it was seen that it was in conflict with the recorded utterances of our Lord. The discrepancy was got over by the easy statement that our Lord merely adopted the current beliefs of His times without necessarily making Himself responsible for them. When it was shown that this obviously did not meet the case, it began to be said, though in guarded utterances, that if our Lord's statements concerning the Old Testament differed from the findings of modern criticism, it only proved that He was "in all things made like unto His brethren"—in plain words, that He was as liable to mistake as others. The last word on the subject from that standpoint seems to us to be the published sentence from the sermon of a C.M.S. missionary (so far as we know never contradicted): "Jesus was a carpenter of the first century; I am a graduate of the twentieth; naturally I know more than He did." We believe that there are great numbers carried away by Higher Critical teaching who have no conception of whither it is leading them. We would appeal to such to consider their position upon their knees; and to ask themselves whether doctrines that degrade our Lord to a place in many respects even lower than that which Islam gives Him can be the truth of God. Meanwhile, let us who discern the movement as a develop-

ment of the great campaign "against the Lord's Anointed" betake ourselves to prayer, asking that God will glorify His Son in every land where men belittle Him, giving to His servants all boldness to speak His word, while signs and wonders are wrought in the name of His "Holy Servant Jesus."

A Review of the Work of the N.A.M. in Tunisia, Tripoli and Egypt during 1921

TUNISIA.

TUNIS

MR. A. V. LILEY. MR. H. UNDERWOOD.
MRS. LILEY. MR. R. S. MILES.

Italian Work

MISS G. E. PETTER. MISS K. GOTELEE.
(Assisted by Signor Monaco.)

The work of the N.A.M. in Tunis City is divided into different sections. Mr. Liley is assisted by Mr. Underwood and Mr. Miles, both of whom are busy studying the languages. Si Tahar, the bright convert of a previous report, is living and labouring very usefully in Morocco. Mr. Liley and the two brethren have done a good deal of itineration in the villages and farms around Tunis. Then they have the Bible and Book Depôt where one or the other can generally be found to converse with any who come in, either to obtain books or tracts or to talk and make enquiries. They also visit the ships that come in to Tunis with tracts and Scriptures, and have talks with officers and men. Mr. Liley speaks of six or eight young Moslem Tunisians who are serious enquirers. He has three week-evening meetings at the Bible Depôt and one on Sunday afternoons, and also visits the cafés and shops as time allows. Mrs. Liley has specially devoted herself to work amongst French women, and besides the missionaries some six have been gathered into fellowship, while two or three more profess conversion and five or six are serious enquirers. On Sunday evening there is a Gospel meeting for these people, and various other meetings are held. Work both among French and Italians is also done when itinerating, and Scriptures and literature are sent by post in various directions.

Perhaps visiting the villages and farms on cycles is as interesting as any part of the work. The country people, both Mohammedans, Italians and French, like to hear the Gospel, and readily receive the books. There seems to have been a religious movement among all classes. A Syrian

Moslem missionary has been preaching in Tunis that the Messiah has come in the person of a Syrian who is on Mount Carmel. This has stirred up the Moslems and has led to long, interesting conversations with them, and it is thought that some of them are secret believers in the Lord Jesus Christ. The Bible Depôt is a greater attraction than ever. Generally there is someone stopping to look at the pictures and to read the texts. Mr. Liley says: "By means of stencils, I have printed in large characters texts in French and placed these in the window from time to time. They are read by scores of people daily. Texts have been published in the French and Italian papers with the offer to send, gratuitously, illustrated Gospels to all who apply. We have had a most encouraging number of applicants, some writing from the extreme south and one from Paris !!!"

Mr. Miles and Mr. Underwood, though mainly engaged in language study, have taken a fair share in the work referred to.

The Italian branch of the work, which was commenced and carried on for so many years by the late Miss Case, is now continued by Miss Petter, assisted by Miss Gotelee. Miss Case, who had been laid aside for a long time, bore the work up in her prayers and sympathies to the end of the year, and has since been called to be with the Lord. The work has been somewhat hindered by the late war and its results, but there are still twenty-eight in Church fellowship. Signor Monaco, one of the converts, helps by giving his free time, and Signorina Di Giacomo is also of great service. There is great need for more labourers—an English brother and his wife, or an English lady, would be very welcome. There are sixty-two children in the Sunday School, with an average attendance of forty-two. The elder children have joined the Children's

Scripture Union. In the week-day classes there are fifty-one, with an average of thirty-six. Several of the members help in the classes. Cottage meetings and visiting, and Bible Study classes, are also arranged. The Sunday morning collections cover the expense of the electric light. Miss Gotelee has now a sufficient knowledge of the language to take much responsibility in the school.

BIZERTA

MISS R. J. MARCUSSON
(with Scandinavian helpers).

Miss Marcusson, our Swedish associate, labours here, assisted by Miss Karen and Miss Nyberg. For a good part of last year she was on furlough in Sweden. She reports, however, weekly meetings in the Bible Depôt in Arabic and French, and some 250 Scriptures sold, and 200 tracts, etc. Classes are held for Arab women weekly, with an average attendance of sixteen; also for Arab and Jewish girls there are sewing classes, and a Sunday School attended by an average of forty. A good number of Arab homes have been visited and a few villages near by, where a kind welcome has been received. A few Russian refugees have been helped and portions of Scripture distributed among them.

SFAX

MRS. WEBB.
MRS. PINNER (*at the beginning of the year*).
MONS. AND MME. CREISSAC (*latter part of the year*).
MISS L. EVANS (*November*).

Mrs. Pinner retired from the Mission in the spring on account of family claims and ill-health. Later her place was taken by Mons. and Mme. Creissac, two French workers from Marseilles, who gave part of their time to the French work and most of the remainder to work in the Bible Depôt and Arabic study.

Besides weekly Bible readings for French believers Mrs. Webb had various classes for Italians and natives. In her Sunday Arab classes, she reports a total of seventy with an average attendance of twenty. During the week there are various classes for natives and Europeans attended by some 150 children, though the average attendance is very much less. Numerous visits are paid to people in their homes, and also in villages. In the Bible Depôt there has been a good deal of encouragement. It has been visited not only by natives, but by French, Italians and British sailors. Some 400 Bibles and portions have been sold or given away. Mrs. Webb mentions as converted—a blind boy, formerly

Dr. Churcher's dispensary boy, and a negress, formerly servant to the missionaries.

Mrs. Webb was in England for about three months in the summer, and soon after her return was joined by Miss L. Evans, a new worker.

KAIROUAN

MR. E. E. SHORT. MRS. SHORT.

During 1921 Mr. Short was away a good deal from the Station. In the early part of the year he was at Sfax and then at Tebessa for two months, during which he gave consecutive Bible instruction to the native converts and enquirers. While in Kairouan, he kept open the Bible Depôt and had numerous lantern services. He spent four months in England, coming over to see his children and bring back Mrs. Short.

During the last six weeks of the year Mrs. Short reports that the women and girls seemed eager to return to the classes and meetings. In the homes she had a warm welcome. One girl remembered Dr. and Mrs. Churcher and Miss Jones, and repeated several verses of hymns that she had learned. Miss Brittle spent a time at Kairouan, and was able to help in many ways.

TRIPOLI.

MR. W. REID.
MRS. REID (*in England with her family for the present*).

Mr. Reid's principal work in Tripoli City is in the dispensary, at which during the past year he had about 8,000 attendances. To all these patients the Gospel is declared, and thus gets spread far and wide. Mr. Reid says: "The work in Tripoli during the past year has been as usual almost entirely connected with the dispensary. The attendances have kept up well, and we could have had a much larger number of patients if strength and funds permitted us to deal with them. The work is increasingly useful in bringing under the sound of the Gospel all classes of Moslems. We have had this year better class people of both sexes. It is both gratifying and encouraging to note that feeling has so changed as to make it possible for *sheikhs* to come to hear the Gospel. We have had at least two visits from the Sheikh of the Senoussies of this city. We have had many more Jews than in any previous year. On Saturdays half the men are Jews, and they listen to the Gospel with the greatest attention. On other days also we



Photo by]

The Medical Mission, Tripoli.

[Mr. A. V. Liley.

have several Jews. Women have preponderated as usual, and they also have been from all classes of the Moslem community ; some of them never uncover their faces all the time they are in the house, except in the dispensary to show the tongue, an eye, or an ear.

"In the early summer I fitted up an attractive show-case for the display of Scriptures in the *skeefa*, which nearly fills the wide doorway when placed in position after medical mission is finished, thus making the *skeefa* into an occasional Bible and tract depôt. Young men and boys regularly stop to read the open volumes in Arabic, Italian, or Hebrew. About 400 tracts were distributed, mostly Arabic. I hope to pay more attention to this side of the work, and use the post to reach some of our great people.

"The Italian meeting is still very small, the number coming to the meeting being seven.

"Miriam (a Moslem convert) bears, I believe, a good witness as opportunity offers, and is really very good at dealing with people ; she even has talks with men at the houses she visits as mid-wife. She makes a special point of what the Moslems admit, namely that Jesus lives—a living Saviour. Her character has made her respected, as was also the case with Shaoush (a

former convert since deceased). She has been persecuted by her neighbours for some time. They call her a *Roumia*, *Kafera*, Fastbreaker, etc. Aisha (her daughter) insists that she is a true believer in her heart, but she does not show the grace that Miriam does, and yet she always quite boldly upholds her mother in testimony and reasoning with their acquaintances. For some time now Ali has been following the ways of the majority of young men in this country, and it has been a great trouble to Aisha, who takes such things to heart very much. Miriam has for some time suffered from bad heart-attacks, and has been away from school a couple or more days on that account several times. Aisha also has been suffering from a weak heart since she had typhoid.

"A great missionary has said that a missionary's first work is to glorify the Lord Jesus Christ as He glorified the Father by word and life. I trust this is being done by the work in Tripoli. Jesus is being lifted up, and in spite of many failings and shortcomings, I trust His love and kindness and patience are being manifested. How many believe or are really drawn to Him through our testimony, God only knows, and the Day will reveal it. Praise be to God

for the health and strength I have enjoyed, and for the supply of all real needs."

Here again there is a pressing call for more labourers. Just think of all this great country, several times the size of England, with only one Protestant missionary, either to the natives or the Europeans!

EGYPT.

MISS R. O. HODGES.

The work of the N.A.M. here is at a low ebb just now, as Mr. and Mrs. Fairman, for many years with us, are now connected with the American Presbyterian Mission in Egypt. We are sorry that they should not be in our Mission, but after all the great matter is that the work of God should be carried forward, and we are thankful to know that others whom we have sent out, though not now in this Mission, are helping in other ways—Mr. and Mrs. Hooper, Mr. and Mrs. Upson, and Mr. and Mrs. Dickins.

Miss Hodges is still working with us, assisted by Sitt Asma and Sitt Galeela. There are about sixty pupils in the day school in Alexandria, with an average attendance of forty-five.

Miss Hodges says: "There has been general unrest throughout the country and various riots. In May the school was closed for a time owing to serious rioting, but with that exception the

school was carried on throughout the year. In October we lost a number of promising girls who were taking an intelligent interest in the Gospel. The seed has been sown in these young hearts, and we would ask the prayers of God's people on their behalf, that it may be as bread cast upon the waters which we shall find after many days.

"Visiting in the houses has not been easy, as the quarter in which we live and work is fanatically nationalistic, and time and strength are limited."

Miss Hodges's health has not been at all satisfactory during the past year and the beginning of this. In October she went to Assiout for a change, and there fell ill and was in hospital for three weeks. We are hoping we may be able to send her an English fellow-worker this autumn. It is difficult for friends at home to realise how very disturbed the country has been and is still. How it will end it is difficult to say. Although there is a good deal of educational work done in the country, yet the majority are illiterate. Out of a population of eleven millions, probably ten millions cannot read. Yet they feel they ought to have independence, though some of us are very doubtful whether they are fit for it; in fact, whether any Mohammedan nation is fit for independence. While the educational standard is low, the moral standard is much lower. Egypt needs the earnest prayers of the Lord's people. We thank God for what other missions are doing.

"Pray, brethren, pray!"

Extracts from Miss Hubbard's Diary

June 10th, 1922.—After six years in England I have now been in Tetuan ten days, and already I am beginning to wonder if I was really away six years or six months! The part of the town where we live is unchanged so far as streets and the outside of things go, but Spaniards are living about everywhere in places that used to be entirely Moorish. The side of the town out toward Tangier way is just a new city altogether, with wide streets, European houses (but not *English* houses), shops with glass windows, motor-cars about, and everything as un-Moorish as possible. Of course prices are up too.

I have had a very warm welcome from Moorish friends.

In the house, we are trying to get straight, but it is not easy. Miss Knight is moving her things here that we may live together, but everything must be carried by hand, which, translated into Moorish, means on the back! or else on donkeys' backs; and it is a long business. Also, my luggage has not come yet, and that will make an upset when it does arrive. And worst of all, when he has had a holiday at the sea, the landlord is coming to do the roof which has leaked more or less, mostly more, for six years, and it must be done from inside as well as outside; so that will mean a general turn out for me. And then friends all say, "Why don't you come to see us? You

have been here a whole week and have not come to see US yet!" Still, it is nice to be wanted!

I think what feels queerest to me is that I know none of the children. Big lads greet me that I dimly remember as little boys, but to the children I am a stranger. Many of those I left boys are now staid shopkeepers, and little girls I hear of as being married with children of their own! I hope soon to get into touch with them all again, and through us, may some souls get into touch with our Lord.

June 17th.—This has been a full week. Miss Knight has been moving her things up here, and the dispensary things have been taken down to the house she has had, where we now hope to begin regular dispensary hours as soon as we can get straight. On Wednesday, hearing my luggage had come to the port, we went down to the sea to look after it—not on donkeys as of old, but by train! It used to take two hours on donkeys, and it took forty-five minutes by train—which is really more like a tramway than a railway. Indeed, I decided that the carriages were old trams, linked together and drawn by a small engine. Folks were able to jump on to the train as we went along, so it is hardly an express. Still, it was a comfortable journey, and we were under cover instead of being in the broiling sunshine. In the old days there were two buildings down there—the custom-house and the fort—the rest was sand, sea, sunshine, and space! Now there is quite a town—some good houses too; and instead of one's belongings lying out in the open in one great heap, now they are all under cover and arranged in quite an orderly manner; so that when I said how many things I had and what they were, they could be found at once. Then began a bit of Morocco. My things were there right enough. It was Wednesday. When could I get them? Well, Thursday was a Spanish feast (*Corpus Christi*), and the head of the carriers is a Spaniard; therefore no one would be working. Friday is the Mohammedan Sabbath, so the custom-house officers would not sit to pass goods. Saturday the Jewish Sabbath; there would be no Jewish

carriers about to move heavy goods. Sunday the Christian Sabbath; the owner of the things would not go herself. So I must wait till Monday to get my property, which I see before my eyes on Wednesday!

In a quiet street the other day I met an old friend. She had heard I was back, but as I had not yet been to see *her* she had not believed it. Anyway, I promised to see her as soon as possible, for I heard of all the sorrow she has had since I have been away. On Thursday I went. She now lives with a married daughter some distance away. When I last saw her she had just lost her husband, and was living with a grown-up son, a married daughter, and three grandchildren. In a few months she lost them all—first the son, then her daughter, and then the three children. I got a warm welcome to her new home, and immediately coffee and cakes were brought out, and I was introduced to women I had left as little girls, who now have children of their own! I had a long talk with Aysha, and sat quite a long time with all the family, but even then they declared I should not go, for I must stay an hour for every year since I was there last!

I have begun going to help in the Spanish mission school twice a week, to give the Bible lesson, till Miss Higbid and Miss Harman feel more at home in Spanish. But I am bound to say at present I hardly enjoy it, for my Spanish has got very rusty with disuse. I suppose the best thing to get the rust out of the way is to use what is there—so I must practise on those poor children.

June 28th.—To-day our first "guest" has arrived. She seems quite an *old* woman, but from what we can make out she can't be more than about fifty. Yesterday I was in a house where there was a young mother with two little children—the mother herself looked about fifteen. She will be quite middle-aged by the time she is twenty-five, elderly at forty, and an old woman at fifty.

July 16th.—The truth is that life just now is too full to be written about. By the time the day's work is finished it is not a diary but a pillow one wants, and that is why so many days have passed

since I wrote last. Our first guest was here ten days, and then went away to her village. She was a dense old woman, but let us hope some living seed was sown, either by word or by action, in her poor dark mind and heart. Some days before she left, the second guest had come. She rejoices in the name and title of Lillah Fudal l'Allah. She is a *shereefa*, i.e. a descendant of the Prophet, and therefore holy from birth. She is cousin to a woman who was here for a long time and became a true believer, and died in Miss Knight's house a year or so ago. It was because of what had been done for her cousin that this woman came to us. May she too change her own righteousness for the righteousness which is of God! She has had a bad knee for nine months, and hoped to get better in a week. It is getting on slowly, but will be some time yet, for as their own Moorish proverb says—a proverb which I often quote to them: "Sickness comes by the ton, but health returns only by the ounce." Another poor thing came to our door the other day, expecting to be taken in, but we had to say "No," though we hated to do so. She too had been sent by a former patient, and came with no doubt but that we should take her in. But her disease was terribly in her face—half of it was eaten away—and we could not take such a case into our own house to share the room and to eat with others; and we had nowhere to put her alone.

A young Christian lad has lately come over from Tangier. He was with Miss Knight for some years as a boy, now he has come back and joined the Sultan's band. The other night he had to be on watch. Before he went on duty he brought his money here for Miss K. to keep for him, lest it should be stolen from him while he was *asleep*! How safe Tetuan must be at night with such guards!

Our landlord was here with a mason the other day, and he gave a good illustration of many a Christian life in telling me about this house. We have a well in this house, or rather in the little garden in the middle of the house. Originally this district of the town was the Jewish

quarter, but all Jews had to move away when the large mosque was built, as they were too near that holy place. The old houses fell, partly by time and partly through the war of 1860, and only now is the last of the old Jewish ground being built on again. This house has an old Jewish foundation, and when the present owner (a Moor) bought it and began to rebuild, there were heaps of rubbish he did not move. The only water-supply for years was the cistern of rain water, and when that gave out during the summer months all water had to be bought, and brought on a donkey. Then before we came in, the owner built another room and cleared the middle of the house, and there he found a large stone over a well—well made, deep, and with a running spring at the bottom. Since then the house always has cool fresh water. The well was there when other people lived here, but it was covered over with rubbish. We enjoy and use its water. I need not explain the lesson our Moslem landlord gave me that day, but I often think of it when using the water from "Jacob's well" as we call it.

July 17th.—We started this morning with twelve patients and had quite a nice morning of beginning work. The first patient of all was a helpless case so far as we are concerned. Two years ago she fell and hurt her knee; but though there are Spanish doctors in the town now, she would not go to any of them, because she feared they would cut her leg off. She would rather wait for us to come back. She *has* waited, but now I'm afraid she has gone beyond anyone being able to help her poor knee. Certainly the *women* all seem very glad to have us back. We get many words of welcome from them all. I wish they were as ready to welcome the message as the messenger!

July 30th.—In the fortnight since we started dispensary, we have had as many as twenty-five patients, and as few as three! Next Friday is the Great Feast of the year, and everyone is very busy whitewashing, etc., ready for the week of Feast, so we are not likely to have many townswomen till that is over; and as to

the village folks, it will be a year or more before they know we are open again, or where the dispensary is! Our present house is too small to have men and women at the same time, and now there are so many Spanish doctors in the town the men are getting used to going to them. So we have women in the dispensary all the morning, and tell any men who come that they can have medicine if they care to wait till all the women have gone. Several have waited, and some have taken Gospels with them as well as medicine. But it is quite back-handed

in Morocco that women should be attended to while *men* have to wait! Just now while I write, Miss Knight's Bible-class women are talking downstairs, and talking as fast as English women would after a class, when tongues may again work freely after a time of quiet while the ears were listening. Several of these women we believe to be Christians, while others have only just begun to attend the class. May the Spirit of God make the Word to save him in Arabic as powerful to their hearts as He has often made it to ours in English!

To the Friends of the N.A.M.

"St. David's," Manor Park,
London, E.12.

August 10th, 1922.

DEAR FELLOW-WORKERS,

Our last issue of NORTH AFRICA was so full with the *Review of the Work in Algeria and Morocco* for last year that I did not address any letter to readers of our Magazine, and even this month a good deal of space will be taken up with the remainder of the Review for Tunis, Tripoli and Egypt.

Again we have to report the loss of beloved fellow-labourers. **Mrs. Arthur** and **Mrs. Nicolle** have both been called Home. Particulars with regard to them will be found elsewhere.

Miss Evans, who only went out last autumn, has come home for a time on account of ear trouble, and is now attending Bart's Hospital, and waiting for a bed for an operation. We trust this will be successful, and that in due course she may be able to return to Sfax. She was making good progress with the language, and was getting on nicely with the people and was very happy in the work. **Miss Eason** is still kept in Switzerland, and though in some ways rather stronger, she is by no means fit to return to the field at present.

Miss Banks, who has been home to see her sister, hopes to return to Morocco

during the present month, and to go to Fez and join **Miss Denison**. **Miss Marston**, who kindly went to Miss Denison's help for a year in place of Miss Mellett, has now removed on to Taza, farther inland, and when she has a suitable house we expect that **Miss Chapman** of Tangier will join her.

We are very sorry to hear that Miss Mellett was sniped in Dublin by some of the lawless people there. She was wounded in the left forearm, and taken to hospital, but our latest news is that she is making satisfactory progress. Miss Mellett went safely through the siege of Fez years ago without harm, and it seems strange that after coming home to Dublin she should be wounded.

Miss Vecchio, who was for many years teacher in the Spanish School, first at Tangier and then in Tetuan, has been compelled to retire. She is very grieved to have to give up her work, but her ill-health necessitated this. Since she left, the school at Tetuan has been carried on by **Miss Higbid** and **Miss Harman**; but as they have only been a short time in the country, though they are working bravely, it is a little difficult for them. I think we have now found a Spanish believer, a widow, who may come to their help, and so we trust the work will be pushed forward. We are most thankful to have **Miss Hubbard** back. Her long experience

is very welcome, and though she has been home for some six years nursing her aunt, she is gathering old friends around her, and doing interesting and successful work (see page 78).

Miss Tyler, who was for some time in Tetuan, is now with **Miss Waddell** helping **Miss Aldridge** in Laraish. **Miss Edmunds** for the time being is with **Mrs. Simpson**, and is making good progress with Arabic.

Mr. de Barritt, who came on trial for six months to help in the Spanish work at Tangier, has now left. At Sfax, Mr. and Mrs. Creissac, French workers, had from the beginning been asked to help in the small Protestant Church there, and Protestant friends contributed in some measure towards their support. The French work, however, took up the greater part of their time, and the French Protestants, having received a grant of money from their Government, have requested that Mr. and Mrs. Creissac might give their whole time to the Protestant Church in Sfax. To this our Council have agreed, and they have therefore retired from the Mission. We trust their labours will be abundantly blessed.

There are many other matters that I might refer to, but space and time compel brevity. **Miss Lackersteen** is home from Tebessa for a few weeks, but is hoping to return during the month of September. The work there demands special prayer.

There has been rather serious difficulty in the neighbourhood of Mequinez, where Mr. Swanson and Mr. Enyart of the Kansas Gospel Mission are stationed, Mr. Gabriel and our native brother Si Tahar are also labouring there. Lately there have been several hopeful cases of professed conversion and some baptisms, and this has roused the enemy. Ten of the native men out of some thirty who have been attending the meetings have been cast into prison. It is difficult to find out exactly what the charges against them are. The matter has been brought before the French authorities, and while we feel pretty clear that it is a case of religious persecution, the authorities declare that it is not, but that the men are charged with disobedience to their Kaid.

It is a common practice in Mohammedan countries, and in some others, to trump up false charges. Sometimes it is said that a man has stolen a blanket or some trifle, and generally there are plenty of men who will swear falsely to support whatever accusation may be brought. Two out of the ten I believe have witnessed for Mohammed. The other eight I understand have stood firm for Christ, and say they would sooner die than give up their Saviour. The matter is still under consideration, and there is some talk of a fresh trial. Much prayer is being put up in Tangier and elsewhere for these men, and we trust that the very persecution may strengthen them, and that they may come out stronger Christians than they were before. Of course it has frightened a good many of the natives from attending the meetings. We commend this matter very specially to your prayers.

We are glad to say that **Mr. Warren** is not only back at Djemâa Sahridj, but is also keeping fairly well after his serious illness at the beginning of the year. We are hoping to strengthen the work by sending some new workers, **Mr. and Mrs. Willson**, to help at that station in the autumn. Mr. Willson was a fellow-worker with Mr. Warren at Ilford and Barking-side, so they are old friends. He already has a knowledge of French, as he was several years at school in France.

We are hoping to send **Mr. Goadby**, a new worker, to Tunis, and to move **Mr. Miles** from Tunis to Cherchell.

Miss Hodges has been in poor health, and under doctor's orders she has gone for a change to Cyprus for a month, where the climate is more bracing. Alexandria is often very enervating, especially in the summer time. We trust the change will be blessed. **Miss Povoas**, a new worker, will probably join her in Alexandria in the autumn.

Then we are proposing to send out **Mrs. Fisher** in the autumn to Cherchell. **Miss Turner**, though much better than she was, is by no means strong, and we trust that in due time Mrs. Fisher may be able to relieve her in some measure. **Miss Drake**, who is not on the Mission staff at present, is helping efficiently in the Carpet School,

and making good progress in French and Arabic. The work amongst the girls and also amongst the men in Cherchell is decidedly encouraging.

We are glad to report two additions to our Council. **Pastor Percy Smart**, who has for many years been well acquainted with the Mission, and used to help in distributing our Magazine many years ago when a member of Pastor Stephen's Church at Highgate Road, has now consented to become a member of our Council, being fully in sympathy with the lines which our Mission takes. We have also been joined by **W. H. Harris, Esq.**, a solicitor, a Christian friend well known to **Mr. Archer** of our Council, and in full sympathy with our methods.

Like many other Missions we have been feeling the effect of the unemployment and business distress. Donations from Ireland have fallen off, which is hardly to be wondered at. Sometimes replies cannot be obtained to letters, and sometimes letters are opened. Our receipts for the early part of the year were equal to those of the year before, but expenses heavier, as we were compelled to purchase our Women's Medical Mission House in Tangier, lest it should be sold over our heads. This cost rather over £1,000. We have also had extra expenses in connection with alterations at Hope House to give increased accommodation for workers there. However, God has come in, and we have received part of a considerable legacy, also a liberal gift of £600, £300 from an old friend, and £700 from a donor who signs "Of Thine own have we given Thee." As against this, General funds have come in more slowly than for several years, so that we are still sorely in need of more abundant supplies for the general purposes of the Mission. Will you please join with us in praise for God's help in these difficult circumstances, and will you pray that more abundant supplies may be sent us?

Some of the letters we receive with gifts are very touching. The following is part of a letter which stirs us up to praise God for the grace given to the donor, and to pray that others may be stirred to similar grace and devotedness. It runs as follows:

"It is such a joy to me to be able to send you a little gift for the Mission (£1). Use it as you please. I have given it to the Lord, and He will tell you what to do with it.

"I have been having a sad time. Last November I got a bad turn of bronchitis and asthma, and have only just got clear of it, indeed it has not gone yet. I was very, very ill most of the winter, had terrible nights, coughing nearly all the while, and of course scarcely any sleep, and I could take scarcely any food, so I got very low, and many times the doctor said he did not think my heart could last out much longer. I felt sure I was going Home. Over and over again it was all so near and real, and I had lovely visions, but He has brought me back, and I can only praise Him for *all* He has done.

"Then my landlady's mother came to stay for Christmas, and almost at once was taken seriously ill, and for ten weeks the doctor gave no hope. Poor Mrs. B. was worn out, and I felt dreadful at having to let her do things for me, but I was so helpless. I could do nothing but pray, pray, pray, and cling, cling, cling. In February Mr. B., who had been so good in helping his wife and mother-in-law, took influenza and was very ill for some time. Then the doctor said I must go, as Mrs. B. was on the verge of a collapse, but she would not hear of it, and I was too ill to be moved, and the weather bitterly cold, so I stayed on a while and we did the best we could. But Mrs. B. was really fit for nothing, and the doctor thought she would have to have another operation, so I *had* to leave her, and my loving Father cared for me so wonderfully and brought me here a month ago. The men did not hurt in lifting me, and I was no worse for the move, and I do praise Him.

"Now I am thankful to say my cough is much easier, and I mostly get some hours of refreshing sleep. Such a wonderful contrast to the terrible times I have had. Oh, *how* good the Lord is to me. I am so glad I belong to Him. It was so difficult to get a room. I advertised fifteen times, and spent nearly a pound, but no one wanted a poor, helpless cripple, full of suffering, but He kept me calm and happy, and not a bit troubled. I knew He would do something, and He did. I feel He really got me this room, and I love it. My hands and arms are still very painful, but oh I have so much to praise Him for. I pray for you and the work every day. May our Father greatly bless you all."

It makes one feel how careful we must be in the expenditure of money when we receive such costly gifts. How full the world is of troubles! We hear of so many, and yet, thank God, wonderful grace is given both to donors who give their means, and to missionaries who give their lives. Rationalism, ritualism, and worldliness abound, both at home and abroad, but thank God He also is working, both in the

Homeland and in foreign countries, gathering out a people for His name. Surely the Coming of the Lord must draw near! May we all in the meanwhile be found watching as well as working!

I am thankful to say we have some other friends who are offering their services,

though their cases have not yet come before the Council. There are many more things that one might mention. Counting on your continued sympathy and prayers,
Yours heartily in the
Lord's service,

EDWARD H. GLENNY.

A Missionary Tour

By MR. A. V. LILEY

After weeks of waiting upon God to open up the way and to supply the funds necessary, were it His will that I should visit Sfax, Gabes and its oases, Tripoli, Benghazi, etc., I was able to start my journey by taking the early train to Sfax on Saturday, March 11th. The Lord gave me a companion in Mr. Olley, a dear Christian brother from New Zealand, who is labouring in Tunisia. He went with me from Sfax to Gabes and to its many oases.

Before leaving Tunis, the first difficulty which presented itself was when I went, accompanied by an Italian friend, to the Italian consulate to get my passport viséd for Tripoli. I was informed that a special authorisation from the Governor of Tripoli was necessary. There being no time to lose, a prepaid reply telegram was sent to the Governor. After much delay and trial of our faith and patience, a favourable reply was received.

I set out with the prayers and good wishes of my friends. The work began at once, for having with me two large parcels of packets of tracts in Arabic, French and Italian, these were distributed on the way to the railway employees at the stations and level crossings. Not only was there not one refusal, but some of the station-masters and others, remembering my former distributions, received them with evident pleasure and many expressions of thanks. On arriving at Sfax, I had not a single packet of tracts left. May the Lord be pleased to bless the reading of these silent messengers sent forth in His name!

Several of the friends at Sfax were at the station to meet me, and after a little rest we soon arranged at what meetings I should speak the next day, Sunday. That Sunday was indeed a happy and busy day.

On Monday the 13th Mr. Olley and I set out by the afternoon train for Gabes, where we arrived about 9 p.m. We were soon off to bed in order to be ready to get up early next morning to visit

the natives in the markets, who are always "early birds." Well supplied with Gospels and tracts in Arabic, we set out for the native quarter, where we found a great movement among the Jews, for it was the feast of Purim. We entered one of the synagogues and were shocked by the noises, disorder, lack of reverence, etc. Children were running about blowing out rubber balloons and squeakers, while some of the boys were rattling tin money-boxes to collect halfpence "to purchase oil for the lamps." There were several groups of Jews squatting around one of their number who was reading the book of Esther. We left, saddened by what we saw and heard, but the Lord soon gave us an opportunity to testify for Him, for a small group of Jews and Arabs gathered around us as we spoke of Him who is the Way, the Truth, and the Life. In the market there was, of course, a great concourse of people and so much buying and selling going on that little could be done. We tried to get into conversation with one native who was sitting beside his wares, which consisted of various medical concoctions, religious books, and Korans. We asked to be allowed to look at one of the copies of the Koran. This he refused, for "Why should infidel dogs touch such a holy book?" Handing him a Gospel, I made the remark that while he refused to allow us to look at his book, I would give him one of mine. He accepted it and soon began reading.

Better work was done down the side streets, for here little groups of from ten to twenty natives would gather around us and listen as I explained the Gospel to them. Finding ourselves by the stream which runs through the oasis and being tired, we sat down upon a low wall. Getting into conversation with two or three natives sitting there, a large group soon formed, giving us another opportunity of telling out the story of the cross. Several natives took tracts.

It was getting towards midday, when the shops

close and everyone gets away home, so we returned to our quarters for a meal for which we were quite ready. After a little rest, we hired a very rickety, one-horse vehicle, driven by a Maltese lad, to take us to several scattered villages in the oasis. Here we had a grand time as we went from group to group of men squatting in the sun, preaching the Gospel to them. At one shop a large crowd gathered, for the *mouddab* or Koranic teacher joined and opposed us. At first he pretended to be very ignorant, but he had a lot to say and tried to oppose us in every way. This only helped to bring together a greater crowd. Taking little notice of what the *mouddab* said, I delivered my message of salvation and then moved on until we came upon another group. So we went on the whole afternoon. Among the last group was a fine coal-black negro, nicely dressed and a good reader. This group having listened to my message, the negro asked for a Gospel and some tracts. This led others to do the same, so my stock was soon exhausted. The Maltese lad, knowing Arabic, heard the Gospel the whole afternoon, and we pray the message may be blessed to his soul. All along the line there had been an open door, a readiness to listen, and a willingness on the part of those who could read to receive our books and tracts. We returned to the hotel, tired but immensely cheered by our first day's experience.

We were up early next morning, for we had planned to drive out some ten or twelve miles to two very important oases. Arriving at the first, we felt it wiser to visit some of the wells, gardens, and palm-groves before engaging in much conversation with the people, in order to allow them to get used to our presence. However, a small group of natives was found sitting outside a café, but we had hardly begun to speak to them when the boys came out from the Koranic school, followed by their master. He, of course, took up the conversation, and the other natives listened, but they all heard of the way of salvation. The *mouddab* (teacher) and others who could read accepted Gospels and tracts. After a little talk with some mat weavers we met on our way, a message came that the sheikh was in his office waiting for us. He gave us a very warm welcome and ordered some coffee. A crowd soon collected in the open square, and with the sheikh at my side the opportunity was again seized to witness for the Lord Jesus before all these people. It was very wonderful and most encouraging to have this crowd before us, listening with respect and attention to a man whom they despised in their hearts and to a message they hated. A few years ago

they would have hounded us out of the place if they did not do us some bodily harm. All the readers accepted Gospels and tracts. We left with many salutations of peace and a present of eggs from the sheikh. I took his name and address in order to send him a New Testament and a good supply of Christian literature by post.

If we had had a good time in the first oasis, there was even a better one awaiting us in the second. The sheikh was away, but his lieutenant received us kindly. After visiting the gardens, etc., and speaking to several groups of natives, we went to the open market-place and sat down under the verandah of the coffee-house. Here we were soon surrounded by a large crowd which considerably increased when we began to explain the "wordless book" and to preach Christ and Him crucified. The attention and interest were all one could desire. In all my African experiences I do not remember having had such a wonderful time, for all listened with respect and interest, and there was no opposition or any display of bigotry or fanaticism.

We drove back to Gabes with great joy in our hearts, and with the assurance that our labours had not been in vain in the Lord. Other oases were seen in the distance, but time and our means of transport did not allow us to visit them.

Our next journey was to a large oasis, El Hamma, some fifteen miles away. The journey was done in a motor char-a-banc, and as it only remained some three hours at El Hamma we had to get to work at once. We went direct to one of the native quarters, for there were three or four, and were divinely guided to most of the leading and best educated men. Group after group were spoken to, and it is needless to say how great was my joy and encouragement to meet one of the former members of my native porter boys' class in Tunis. He is now a man and had done his military service by taking part in the war in France. He had not forgotten the teaching, the hymns and texts of former days. I scarcely went anywhere without meeting some natives who had been to our Bible depôt in Tunis. A good number of Gospels and tracts were placed in the hands of the people. To the head man of the mosque as well as to my former pupil I promised to send by post other Scripture portions and tracts.

Few places offer such a wide sphere for missionary work as Gabes. Not only is Gabes made up of a European quarter, but there are also large native centres. These have their own shops, bazaars, cafés, etc., also a daily market much frequented by the people around. Within cycling distance there are a number of oases,



Photo by]

Part of a group of natives to whom Mr. Liley preached. [Mr. A. V. Liley.

(Mr. Olley standing on the left.)

the most important of these being Metouia, Oudref, and El Hamma. Farther south is the great troglodyte district with at least half a dozen villages. Beyond these are Medinine and Tatouhine with the Sahara and the Soudan. In fact, one can go more than 1,000 miles south of Gabes and not meet with another missionary until one gets to the Niger.

I was delayed a week at Sfax waiting for the steamer, but the time was not lost, for beside speaking to the Arabs in the native quarter, as opportunity offered, I took part in the various meetings.

It was Monday, March 27th, when I left Sfax as a deck passenger on a little cockleshell of a steamer. At sunset the captain kindly invited me down into the tiny cabin to "take soup" with him and the officers. At night he ordered the cabin boy to spread a mattress on the floor for me. It was not a very inviting bed, but it afforded me some rest. Early in the morning I was suddenly awakened by the stopping of the engine and then there was a constant bumping on the bottom of the steamer. It had run aground and I began to wonder what the result would be. I gave myself to prayer, and in half an hour we were off the sand-bank and on our way to Zarzis, where we dropped anchor some two miles from the shore soon after daybreak.

After waiting an hour or so we could see some three or four lighters, all manned by natives, come sailing towards us to take off the cargo

we had for this little port. I got into conversation with these natives and a little group soon formed around me, listening with astonishment and interest as the Gospel was preached to them. The foreman was a descendant of the local *saint* (?). When a Gospel and some tracts were given him there was a general request for them, and soon there was not a Gospel left. We got away about 3 p.m. and then I had a nice long chat with the captain on spiritual things. He was deeply interested in all I had to say and one could not have had a more attentive listener. After the evening meal with all the officers I had a long talk with them and they were all very pleased to receive New Testaments in French. The chief engineer gave me his wife's address, which I sent to my wife, who on its receipt visited her and was well received. There were three or four Tripolitan Jews on board, but they proved to be so fanatical that it was impossible to have any profitable conversation with them.

At daybreak on Wednesday the 25th we entered the port of Tripoli. After my passport and special permission from the Governor to land had been closely examined, I was soon on my way to Mr. Reid's house, which was reached about 8.30. Our friend and brother was in the middle of his address to the people who had come to the medical mission.

One cannot be long in Tripoli without realising the crying need for new workers at once for this station, if the work is to be maintained. Mr.

Reid has medical work five mornings weekly, attended by at least some sixty natives. Many more could be dealt with and brought under the sound of the Gospel were there only more workers. Here is Mr. Reid absolutely all alone, without his wife or even a native servant to cook his food and to look after his house, engaged five days weekly from 7.30 to often past 12 o'clock, preaching the Gospel to these people and then prescribing and making up medicines for them, to say nothing of the constant knocks at the door and the reception of native visitors. It is enough to break down the strongest man. Were Mr. Reid to break down and thus his work be suspended, the Italian Government would immediately make it an excuse for closing at least the medical part of the work. The situation is very serious. At present there is no house-to-house visitation, no classes of any kind, and absolutely no work among the Jews and Italians, while a large and convenient house is ready to receive the workers.

During my visit it was a very great pleasure to be of some little help at the medical mission, where I had several long talks with groups of men. Among those who came by appointment was the nephew of the native judge, a refined and well-educated young man. After a little conversation I pressed him on the subject of sin and our lost condition. He brought up the old plea of God's mercy and clemency, but when God's holiness and justice were shown him he began to feel uncomfortable, and made the excuse that he was not feeling very well and would come another afternoon. This was rather disappointing; still, he had heard the Gospel.

As soon as I arrived at Tripoli I sent in my request for permission to visit Benghazi. The chief of police wired to the Governor of Benghazi for this. The British Consul also wired to the consular agent at Benghazi to press my request. I waited day after day, but when no reply

came Mr. Reid thought it was practically a refusal. I did not therefore feel the necessity of staying longer in the hopes of obtaining the permission, for Mr. Reid thought I would never get it on account of the very unsettled state of the country. The dates of the sailing of the steamers were most uncertain, so after much prayer I decided to leave for Tunis via Syracuse.

At Syracuse I was able to find one or two Christians and had a time of fellowship with one dear old man. The eleven or twelve days of delay at Malta were not wasted. The friends received me very kindly and I was able to do some work for the Lord nearly every day. The most noteworthy meeting was that held the last Sunday evening of my visit, on board one of H.M. ships. It was got up by a non-commissioned officer and was held on the fore-deck. I don't know how many bluejackets there were of all ranks who surrounded me, for some of them came from other ships. They all joined most heartily in the hymns and listened splendidly as I spoke to them for over half an hour. They were so interested that a unanimous invitation was given me to return next evening and have another meeting. All was arranged, but unfortunately that part of the ship where the meeting was to be held was being repainted the next day, so of course it was impossible to have the meeting.

All along the line, from the time I got into the train on March 11th until April 22nd, when I arrived home, the Lord gave me opportunities of testifying for him, for even on the little steamer between Malta and Tunis I was able to preach the Gospel to a company of Maltese, and also had quiet talks with a nice young Mohammedan negro on his way back from Egypt.

Two outstanding facts were much pressed upon me as the result of my journey: the great need to strengthen the existing work, and to keep all that is being done on out-and-out spiritual lines.

The Late Mrs. Arthur

We have already announced the lamented death of Mrs. Arthur, which took place on June 5th, in the south of France, where she had gone to be near her sister. Mrs. Arthur had been suffering from malarial fever for some time. Then in December last she gave birth to a little girl, after which she did not regain her strength. Ultimately it was thought better for her to remove to France to stay with her sister, whose husband is a doctor near Montpellier. Mr. and

Mrs. Gordon-Oswald kindly accompanied them on their voyage across the Mediterranean. The medical report showed that she not only had malaria, but tubercular trouble. Still, it was thought she might possibly recover, and at any rate would be likely to live for some time; so much so that Mr. Arthur was encouraged to return to Algeria to his station at Azazga for a time, so as to undertake a little more itinerating work, while his wife was removed to a sanatorium

in Montpellier. However, he had hardly reached his station again before he received a telegram summoning him back, and on returning to France he found that meningitis had supervened, and it was only the question of a few hours. Mr. Arthur and his wife had a brief but very happy time of fellowship. Her soul was full of joy and peace, looking forward to being with Christ which is far better.

Mr. Arthur, of course, has now before him the problem of what arrangements to make for the baby. He is decidedly overwrought with several months of watching and sleepless nights, so that it is thought necessary for him to have a time of rest and change, and he has therefore gone to the eastern borders of France near the Swiss frontier for change in the hope that he may be fully recovered by the autumn. We commend our brother to the prayers of our readers.

Mrs. Arthur was born in November 1890 and went out to Algeria in September 1910, when she was twenty years of age, to be a helper to Miss Smith and Miss Cox of Djemâa Sahridj. Miss Valentine Eymann, as she then was, had a godly mother. After attending primary and superior schools she went to the Lycée at Nîmes till she was eighteen. She was converted at the age of fifteen while staying at Montpellier. After her mother's death, when she herself was about eighteen, she kept house for a time for her father,

and later came to England. She had from her childhood longed to undertake missionary work, and had already been blessed to the conversion of some souls. When she joined Miss Smith at Djemâa Sahridj in 1910 it was only as an assistant. In 1911 she became an associate missionary, and was received upon the staff of the Mission as an assistant missionary in 1913. She and Miss Degenkolw laboured together, assisting Miss Cox and Miss Smith in their work amongst children and young people, and was much valued by them.

She was married to Mr. Sydney Arthur at Djemâa Sahridj on April 24th, 1918, and they went to live at Mekla, the French village near Djemâa Sahridj. There she and her husband laboured on, until in the beginning of 1921 they opened the new station of Azazga. Mrs. Arthur was much beloved by her fellow-workers, and manifested a very sweet Christian spirit, and her early death is not only a heavy blow to her husband, but also a sharp loss to the Mission. While lamenting her death, we feel how important it is to find new labourers to fill the gap. We would pray also that God will bless and guide Mr. Arthur, and especially give him wisdom with regard to the necessary arrangements he may make for the upbringing of his little daughter.

E. H. G.

The Late Madame Nicolle

In our May-June issue of NORTH AFRICA, page 36, we referred to the dangerous operation which Madame Nicolle had undergone, and to the birth of her baby boy on February 9th. Since then she has been hanging between life and death, though for a time there was hope that she might recover. On July 27th the Lord took her to Himself at the age of forty-four. Though the thought of leaving her family was a great concern, she was quite ready to depart and be with Christ.

Mme. Nicolle has left a large family of eight children, and in addition to their own, she and her husband had adopted a niece and a nephew, thus making ten in all. The niece has now a post in France, so is provided for. The eldest girl is a little over seventeen, the next just over sixteen, the eldest boy, a bright lad, nearly fifteen, then four younger children and the baby of six months old. This is a very heavy burden for

Mons. Nicolle, and in a very special sense he needs our prayers. He has been most diligent in the care of his sick wife, though, of course, during her illness it was not possible to do very much missionary work.

Mme. Rosina Nicolle was an Italian by birth. Her childhood was spent in Florence. After leaving school she resided with a German family of sculptors. Being surrounded by Roman Catholic influence she was never under the sound of the Gospel, either in Italy or Germany, and first became acquainted with the Gospel through her brother who was then in Paris. She went to stay with him there, and under his influence was truly converted, and came to trust only in the blood of Christ for salvation. She was baptised the same day as her brother and her husband, whom she had met a little time before.

Naturally with her large family it was not

possible for Mme. Nicolle to undertake any outside work beyond the care of the children, but she was ready to do the Lord's will whatever it might be, and to help her husband in his activities in Christian service. If anything, she worked too hard in her home, spending and being spent for her husband and for her children. During her illness her fellow missionaries were willing to do anything they could to help the invalid and her husband, but there was not very much that they could do under the circumstances.

The funeral took place on Friday, July 28th, and was conducted by Mons. Capelle, a godly French pastor from Milliana, assisted by Mons. Cuendet of Algiers, of the N.A.M. Mons. Rolland, an independent Baptist worker from Tizi-Ouzou, who was partly the instrument of Mons. and Mme. Nicolle coming to Algeria, would have been present to help, but as funerals take place so very soon after death in Algeria, he was not able to arrive in time. Mons. Rolland has

offered to take care of one or two of the children and possibly the nephew may go to him.

We are persuaded that those who read the story of this sad bereavement will be filled with sympathy with this bereaved family. Exactly how he will manage we cannot at present say, but can only ask our readers' prayers that the father may be divinely guided, and that such arrangements may be made for his family as will set him free for missionary work. The eldest daughter is a most devoted girl, but the burden seems too great for one only a little over seventeen, even with the help of her next sister.

There has, of course, been very heavy expense for Mons. Nicolle, but Mons. and Mme. Cuendet and others have obtained considerable help in addition to that given by friends and the Council. We cannot doubt that the Lord Himself will in some signal way manifest His love and pity for our brother in his bereavement and his perplexity.

E. H. G.

Revival Messages by William Luff, published by S. W. Partridge & Co., Ltd., London, are very interesting little booklets, and, like most of Mr. Luff's writings, are both sound and helpful. E. H. G.

For the Children

By MRS. ROSS

An amusing incident happened the other day which the children at home may like to hear about.

Two women from a distant village came to ask for medicine. They were told to go to the other side of the house and wait a few minutes. They went round in the direction pointed out to them, and saw a door and a window. They tried the door and found it locked. They looked in at the window and saw two women! They called to them: "O fellow creatures, open unto us!" The women inside looked at them but gave no reply, and did not open the door. The women outside, thinking the women inside might be deaf, beckoned and made signs for them to open the door and to let them in. Still no notice taken of their request. They said one to the other: "What sort of women can these be? They do not look like foreigners." So they went up closer to the window and sought to find

out the reason why they should thus be treated. One said to the other: "The woman on your side is very like you!" Seeing the native servant in the garden, they called to him: "O man, tell us why these women are in this room and why they will not open to us!" The man, wondering who could be in the room with the door locked, went to look and found the women had been looking at themselves in the glass of the window. When he explained this to the women they were very much amused and laughed heartily at their mistake. Now that they knew that it was themselves, they wanted to look in the glass to see what they looked like.

As I heard this story from them I thought of God's Word being a mirror, and how, when the mirror of the Word is held up, people do not recognise themselves in it. One gets a glimpse that there is a resemblance to someone else,

but there is no certainty. For the most part, the heart is so full of the cares of this world, and the understanding so cloudy and dull, that the Light of God's Word does not readily shine through. They get a glimpse and then go away into the darkness again, and Satan soon takes away even the little light that has shone through. We must hold up the mirror every time these poor Moslems come to see us, and try to show them that the sinners they see there are themselves. They cannot open the door, but must seek for the One who bears the key, and when He has opened to them He will give them all they require, and more even than they can ask.

Thank God that His Light is shining, and pray that many now in darkness may come to that Light. Said one to me yesterday, "It is easy for those who live with Christians to live a clean life, but what is it for those who many times a day get their ears and hearts soiled with wrong talk, and only occasionally hear what is good? It is like putting one pound of sugar in ten pounds of sand." But you know folks who talk like that are only making excuses. They do not choose to come to the Light. Those who do so find that God is all-powerful and can keep them from evil.

Djemâa Sahridj.

Home and Foreign Notes

A PRAYER MEETING

is held on the **first Thursday in every month** at 18, John Street, Bedford Row, W.C., at 3.30 p.m. Tea at 3 o'clock. A hearty welcome is given to all friends of the Mission who are able to attend.

* * *

Death. On July 27th, 1922, at Cherchell, Algeria, **Rosina**, the beloved wife of **Mons. P. Nicolle**.

* * *

ARRIVAL

Miss C. S. Jennings arrived from Casablanca (after a short stay in Holland) on June 30th.

* * *

DEPARTURE

Miss F. M. Banks left for Fez on August 18th.

* * *

WANTS

For Tulloch Memorial Hospital, Tangier. Quilts, made of strong, white twill with Red Cross of thin red twill. Perhaps several kind friends would like to provide two or three of these. Patterns sent on application to 18, John St., W.C.I.

* * *

We have received a fresh consignment of **carpets** from the **Cherchell Carpet Industry**, and also a good supply of **carved trays**, **photo frames**, **glove boxes**, etc., from the **Industrial Mission at Mekla**. Price lists and information on application to 18, John Street, W.C.I.

MOROCCO

Spanish Work.

Since Miss Vecchio's compulsory retirement in the early summer, owing to ill health, **Miss E. Higbid** and **Miss E. Harman** have been bravely carrying on the work of the Spanish school at Tetuan. At the time of writing it is hoped that arrangements will soon be made with a Spanish teacher to commence work at the re-opening of school after the summer recess. Miss Higbid wrote on June 14th: "Besides the older children, we have nearly forty *infants* on the books and have hardly room for more. The Sunday School is also well attended. We are still getting new scholars, and have over thirty on the books. . . . I do enjoy this part of the work, and the few minutes talk each day before the children disperse; also the Bible lessons on Monday mornings. I felt so nervous about the latter when Miss Vecchio left, for I have heard so often how easy it is to make rather terrible mistakes by the misplacing or mispronunciation of a single letter. For example, Miss Hubbard only last evening gave an instance of a worker telling his congregation that Paul and Silas were shut up in a vegetable-marrow—instead of in prison—the words differing only in one letter. Miss Harman took some of the tinies in a separate class last Sunday for the first time. The more I learn of the details, the more I realise how great has been Miss Vecchio's work, even to the very last.

"Last Saturday we went to visit one of the homes, away outside the town, near the pot-

teries. We had a very pleasant welcome, and the mother took us round and showed us the ovens and potteries and other little things of interest, and then into the 'house' of a friend. The *house*! Just a cave—the floor and the ceiling both alike of Mother Earth—just hewn out of the rock with cobweb curtains for draperies—and electric light! The home of the child we visited was certainly better than this, though one could not say much for it. We were very glad to find that this child has a Testament, portions of Scripture and a hymn-book, from all of which she reads to her parents. She is an only child, and one of those in whom we have specially noticed an improvement lately."

* * *

TUNISIA

European Work

Mrs. Liley writes on July 7th from **Tunis**: "We would give thanks to our gracious God for the joy and blessing at the baptism of last Wednesday. It is true that only one sister was baptised, but the greatness of the event could not be measured by figures. This sister is such proof of the patient watchfulness of the Good Shepherd and the power of persevering prayer. She is the one I mentioned in my last letter for whom a friend had prayed for many years. I understood that she had been converted in France—but she says not and adds, 'My eyes were never on the finished work of Christ for me, so I had no anchor.' She told us she had tried spiritism and theosophy, and was so miserable that she had made plans to take her life. Then the Good Shepherd found her in the Bible Class and now He satisfies her heart. She is seeking all her old friends and acquaintances to tell them of all the great things the Lord hath done for her. Of course she meets with much opposition, but she has already brought several to the meetings, two of whom seem really in earnest. Yesterday, she and I visited the hospital where she finds much to do."

* * *

Mr. E. E. Short of Kairouan writes on June 8th: "Last night a young man came in to the Bible shop and asked me on what mount God talked with Moses. I was a little surprised at his question, but gladly answered it, and at his suggestion I read the account in Exodus. It did not fully satisfy him, and he produced a thin M.S. book from his pocket, saying that my reading did not agree with it. The book was entitled *Moses' Secret Talk*. It spoke of his ascent of the mountain, and then developed into nothing but a lot of information supposed to have

been given by God to Moses, about the wonderful privileges and virtues of Mohammed and his followers. I asked if the book had nothing about God's commands to the children of Israel. He read on, saying that perhaps that would come later—but it did not. So I refused to hear more, and turned again to Exodus, to the ten commandments and the provision given for sin afterwards. Other hearers had gathered during this; one being an educated older man, who asked many questions in a quiet and serious manner. The book owner appealed to him with a question. I had read of two tables of the Law; his book gave nine, of which three flew back to heaven! The old man's answer was not at all in the young man's style. He said that there were many things in the Koran that he did not understand, and he did not know how many tables there were. Before leaving, he accepted a booklet."

* * *

Mr. and Mrs. Short are now spending a few weeks at the town of Mehdiá. Mr. Short writes on July 24th: "This town, unlike Kairouan, has been in the possession of several European powers in the past. There is a considerable population of Italians, Maltese and Jews. A massive old gateway shuts off the town on the peninsula from the mainland. Modern public buildings and European residences are spreading on the landward side, but the place still remains, on the whole, a native town. On Saturday evening as we were walking by the sea, several young men spoke to me, one of them a son of the *Mufti*. There was a genuine spirit of enquiry in them, and they walked back with me, that I might give them some Gospels to read. . . .

"*July 27th*. Our opportunities continue. This morning while sitting out of doors several young men joined us, and the way opened up for talk. They were students of the higher modern school in Tunis, and had been to meetings at the Methodist mission there. An old gentleman whom I had met before read aloud the whole of a tract on prayer with several passages of Scripture in it, while the young ones were grouped round, listening. Yesterday afternoon our listeners were a number of fishermen in their boat and on the shore. We opened with the story of our Lord sitting in the boat, and the great catch of fishes. . . . One finds in places like this, that some knowledge of the Gospel has reached a few of the inhabitants whom business or education or pleasure have taken to the larger towns at different times, or who have met missionaries at markets, etc. But to how many is the message quite new!"

Daily Subjects for Praise and Prayer

1. For all the triumphs of the Gospel in North Africa during the past thirty-nine years.
2. For Moslem Work at Tangier—Medical, School, Meetings for Men and Boys, Itinerating, &c.
3. For Spanish Mission at Tangier—Sunday and Week-day Services, School, Scripture Distribution, &c.
4. For Casablanca—Moslem Work and Italian Mission, Distribution of Scriptures, Itinerating, &c.
5. For Fez—Dispensary, Classes, Visiting, &c.
6. For Laraish—Dispensary, Visiting among the women and children.
7. For Tetuan—School for Spanish children, Visiting, &c.
8. For Algiers—Visiting homes and cafés, Classes and Meetings, Itinerating, &c.
9. For Bône—Classes, Visiting among women and children, &c.
10. For Bougie—Classes, Visits to neighbouring tribes, &c.
11. For Cherchell—Carpet School, Classes for lads, women, girls, and infants; Visiting, Itinerating Work, &c.
12. For Djemâa Sahridj and Mekla—Home and School for girls, Sunday Schools and Classes, Visiting, Itinerating, Industrial Work, &c.
13. For Azazga—Itinerating, &c.
14. For Tebessa—Bible Depot, Classes and Visiting, &c.
15. For Moslem Work at Tunis—Bible Depot, Meetings for Students and others, Itinerating Work, Work among British Sailors, &c.
16. For Italian and French work at Tunis—Sunday and Week-day Services, Classes, and Y.W.C.A. Work, Distribution of Scriptures, &c.
17. For Bizerta—Bible Depot, Visiting, Classes, Meetings for Soldiers, &c.
18. For Kairouan—Bible Depot, Classes, Visiting, &c.
19. For Sfax—Bible Depot, Classes for Arabs and for European children, Visiting, &c.
20. For Tripoli—Dispensary, Visiting, &c.
21. For Alexandria—School for girls, Visiting, &c.
22. For Converts, Native Helpers and Enquirers, and for Christian girls married to Moslems.
23. For the Council, and the Staff at Headquarters.

Prayer for the Annual Meeting to be held on October 3rd. That a good number of old and new friends may gather at Sion College to hear of the Lord's work in North Africa, and to strengthen the hands of those who are in the thick of the fight.

24. For fresh openings for Deputation work in different parts of the country: that so further interest may be aroused in North Africa and its needs.
25. For the Secretaries and Members of our Auxiliaries, Prayer and Workers' Union, Study Circles, and other efforts to enlarge number of prayer helpers.
26. For deepening heart concern among more of the Lord's people on behalf of those still in darkness.
27. For increasing blessing on our Magazine, its Contributors, and its Readers.
28. For the supply of all the needs, spiritual and temporal, of work and workers.

Prayer for an increased financial supply to meet the ever-increasing needs of the mission. Also, prayer that the Lord would continue to support, uphold and give guidance to those of His missionary servants, who have been recently bereaved.

29. For more labourers to go forth, and more native helpers to be raised up, and for opening up of New Centres to the Gospel.
30. For Workers on furlough, &c., and the children of missionaries.
31. For all endeavours by other Missions to glorify God throughout North Africa and in every other part of the Harvest Field.

16. Praise for recent cases of conversion among the French-speaking people of Tunis; and special prayer for three lads who have lately joined Mr. Underwood's class; also for a converted Corsican woman just returned to her native place.

LIST OF DONATIONS from July 1st to 31st, 1922

Continued from page ii of Cover

Designated Fund— <i>cont.</i>		No. of Rect.	Amount. £ s. d.	BELFAST AUX.	Local Rect. No.	£ s. d.	Local Rect. No.	£ s. d.
		25th	6 7 0	Mrs. BOLTON, Hon. Sec.	100	2 0 31		
No. of Rect.	Amount. £ s. d.	(y) 3912	7 0 0	Gordonville,	2	2 6 2		
		3	3 6	Cregagh.	3	2 6 4		
8th		4	12 7	<i>Des. Receipt, No. 3895.</i>	4	2 6 5		
(t) 13th	10 0 0	5	3 0 0	Local Rect. No. £ s. d.	5	2 0 6		
		6	9 4	7	6	2 6 7		
11th		7	9 4	8	7	2 6 8		
(u) 12th	3 7 0	26th		9	8	2 6 9		
(v) 13th	1 0 0	8	11 15 6	9	10	2 0 1		
		9	2 10 0	Previously ack'd. 65 10 6	10	2 6 2		
3901	3 0 0	27th			11	2 6 3		
		9	2 10 0		12	10 4		
13th		20	1 0 0		10	0 4		
2	5 0	29th			3	1 0 5		
		(z) 2	6 9		4	5 0 6		
14th					5	3 0 7		
3	10 0	31st			6	2 6 8		
(w) 10	0 0	(a) 3	10 0	GRAVESEND AUX.	7	2 6 8		
					8	3 0 9		
15th			177 13 8	Miss J. Spencer, Hon. Sec.	9	1 6 10		
5	1 0 0	Sundries	15 12 5	Shrubbery Lodge.	20	2 6 1		
			£193 6 1	<i>Des. Receipt, No. 3918.</i>	1	1 6 6		
19th				Local Rect. No. £ s. d.	2	2 6 2		
6	5 0 0			98	3	10 0		
7	6 0 0			9	4	5 0 1		
20th				9	5	8 0 2		
(k) 4	6			30	6	2 6 3		
24th					7	8 0 4		
9	65 0 0				8	15 0 5		
10	1 16 0				9	1 0 6		

SUMMARY

July, 1922.

General Fund	£149 0 2
Designated Fund	103 6 1
	£342 6 3

TOTALS

Jan. 1st to July 31st, 1922.

General Fund	£5,186 17 11
Designated Fund	1,096 18 1
	£6,283 18 0

(a) Battersea Crusaders. (b) Uxbridge Road Tab. S. Sch. (c) Uxbridge Road Tab. (d) Drawing Room Mtg., Surbiton. (e) *Legacy*. (f) Union Ch., Gosport. (g) Harrogate Aux. (h) Faith Mission, Edinburgh. (i) Tadworth Mission Hall. (j) Sidcup. (k) Market Rd. Bapt. Ch., Chelmsford. (l) Vyrnwy St. Assembly, Everton. (m) Victoria Hall S. Sch. W. (n) Talbot Tab. (o) Anon. Edinburgh. (p) All Nations Missionary Union. (q) Devonshire Sq. Bapt. Ch. (r) Dagenham Mission S. Sch. (s) Woods Green Assembly. (t) Bapt. Ch. Wellington Sq., Hastings. (u) Kings Heath Mission. (v) Sunbeam Sale, Kings Heath. (w) Bradford Tab. (x) Y.W.C.A. Bible Class, S. Norwood. (y) Zion Bapt. Ch., Chesham. (z) U.F. Ch. S. Sch., Galashiels. (a) Gainsborough Hall S. Sch.

OUR

Annual Farewell Meetings

WILL (D.V) BE HELD

At Sion College, Victoria Embankment,

ON

Tuesday, October 3rd, 1922

PRAYER MEETING at 2.30.

AFTERNOON MEETING at 3.30.—

Chairman, BENJAMIN GREENWOOD, Esq. Speaker, Rev. S. H. WILKINSON.

TEA from 5.30 to 6.15.

EVENING MEETING at 6.30.

Chairman, Sir JAMES BIRD. Speaker, Rev. HAROLD C. MORTON, B.A.

Your Prayers and Attendance are heartily invited.

THE NORTH AFRICA MISSION

COUNCIL OF DIRECTION

F. R. ARCHER, Buckhurst Hill, Essex.
 EDWARD H. GLENNY, Manor Park, E.
 GEO. GOODMAN, Tunbridge Wells.
 J. W. GORDON-OSWALD, Beauly, Inverness-shire.
 W. H. HARRIS, Bloomsbury Square.

V. G. LEVETT, 7, Austin Friars, E.C.
 PASTOR F. E. MARSH, Woodford.
 PASTOR E. POOLE-CONNOR, Tankerton.
 PASTOR PERCY SMART, Manor Park.
 PASTOR R. WRIGHT HAY, W. Ealing.

Hon. Treasurer
 J. W. GORDON-OSWALD, Esq.

Hon. General Secretary
 Mr. EDWARD H. GLENNY.

Deputation Secretary
 PASTOR E. POOLE-CONNOR.

Assistant Secretary
 Mr. HARVEY FARMER (*absent on account of ill-health*).

Bankers
 BARCLAY'S BANK, LIMITED,
 148, Holborn, London, E.C. 1.

Auditors
 MESSRS. A. HILL, VELLACOTT & Co.,
 2, Broad Street Place, Finsbury Circus, London, E.C.

OFFICE OF THE MISSION
 18, JOHN STREET, BEDFORD ROW, LONDON, W.C. 1.

REFEREES

H. W. CASE, Esq., Bristol.
 PASTOR H. TYDEMAN CHILVERS, Metropolitan Tabernacle.
 DR. A. C. DIXON.
 PASTOR D. J. FINDLAY, Glasgow.
 PREB. H. E. FOX, M.A., London, S.W.
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REV. J. J. LUCE, M.A., Gloucester.
 SIR JOS. MACLAY, BART., Glasgow.
 MONS. E. REVEILLAUD (Senateur), Paris.
 PASTEUR R. SAILLENS, D.D., Paris.
 E. E. SHAW, Esq., Wimbledon, S.W.
 COL. G. WINGATE, C.I.E., Godalming.

Gifts in money or in kind should be addressed—"The Secretary, North Africa Mission, 18, John Street, Bedford Row, London, W.C. 1." All cheques and money orders should be made payable to order of the "North Africa Mission." Remittances may also be paid into Barclay's Bank, Limited, 148, Holborn, London, W.C. 1, or into any of its branches.

LOCATION OF MISSIONARIES

MOROCCO		Mequinez		Tebessa	
Tangier	Date of Arrival.	Mr. C. C. GABRIEL ..	Date of Arrival.	Miss A. M. LACHERSTEEN ..	Date of Arrival.
Mrs. ROBERTS ..	Dec., 1896		Dec., 1919	Miss I. M. DAVIS ..	Oct., 1919
Mrs. SIMPSON ..	Mar., 1898	ALGERIA			
Miss J. JAY ..	Nov., 1885	Cherchell			
Miss ALICE CHAPMAN ..	Oct., 1911	Miss L. READ ..	April, 1886	Miss H. GRANGER ..	Oct., 1886
Mr. A. FALLAIZE ..	Nov., 1915	Miss K. JOHNSTON ..	Jan., 1892	Miss ELSIE TILNEY ..	Mar., 1920
Mrs. FALLAIZE ..	Feb., 1921	Miss E. TURNER ..	Jan., 1892	TUNISIA	
Miss E. CRAIGS ..	Oct., 1912	Miss H. KENWORTHY ..	Nov., 1910	Tunis	
Miss M. M. GLEN (<i>Associate</i>) ..	Jan., 1918	Mrs. FISHER (<i>Designated</i>) ..		Mr. A. V. LILEY ..	July, 1885
Miss ADA BUXTON ..	April, 1919	Mons. P. NICOLLE ..	Dec., 1914	Mrs. LILEY ..	July, 1913
Dr. JAMES A. LILEY ..	Dec., 1919	Algiers			
Mrs. J. A. LILEY ..	Nov., 1919	Kabyle Work—			
Miss G. EDMUNDS ..	April, 1919	Mons. E. CUENDET ..	Sept., 1884	Mr. H. UNDERWOOD ..	Oct., 1920
Miss W. ROSS ..	Nov., 1920	Madame CUENDET ..	Sept., 1885	Mr. R. S. MILES ..	April, 1921
Miss K. REED ..	April, 1922	Bougie			
Spanish Work—		Kabyle Work—			
Miss C. SAINZ ..	Feb., 1920	Mr. A. SHOREY ..	Nov., 1902	Miss R. J. MARCUSSON ..	Nov., 1888
<i>Doña Eugenia (Teacher).</i>		Mrs. SHOREY ..	Oct., 1904	Bizerta	
Casablanca		Mlle. E. DEGENKOLW ..	Oct., 1913	<i>With Scandinavian Helpers.</i>	
Miss F. M. BANKS ..	May, 1888	Djemâa Sahridj and Mekia			
Miss C. S. JENNINGS ..	Mar., 1887	Kabyle Work—			
Tetuan		Mr. T. J. WARREN ..	Feb., 1911	Kairouan	
Miss A. G. HUBBARD ..	Oct., 1898	Mrs. WARREN ..	Feb., 1911	Mr. E. SHORT ..	Feb., 1899
Miss M. K. KNIGHT ..	Oct., 1899	Miss J. COX ..	May, 1887	Mrs. SHORT ..	Oct., 1899
Spanish Work—		Miss K. SMITH ..	May, 1887	Stax	
Miss E. HIGBID ..	April, 1921	Mrs. ROSS ..	Nov., 1902	Mrs. WEBB ..	Oct., 1899
Miss E. HARMAN ..	Oct., 1921	Miss M. WIDMER ..	Nov., 1920	Miss L. EVANS ..	Nov., 1921
Laraisih		Miss D. OAKLEY ..	Nov., 1921	TRIPOLI	
Miss K. ALDRIDGE ..	Dec., 1891	Miss E. JENNISON ..	Nov., 1921	Mr. W. REID ..	Dec., 1892
Miss G. WADDELL ..	Feb., 1920	Miss L. R. WHOLMAN ..	April, 1922	EGYPT	
Miss A. E. TYLER ..	Feb., 1920	Mr. and Mrs. WILLSON (<i>Designated</i>) ..		Alexandria	
Fez		Azazga			
Miss S. M. DENISON ..	Nov., 1893	Kabyle Work—			
Miss I. DE LA CAMP ..	Jan., 1897	Mr. S. ARTHUR ..	Dec., 1913	Miss R. HODGES ..	Feb., 1889
Taza		Miss L. M. FISON ..	Nov., 1919	Miss D. PVOVAS (<i>Designated</i>) ..	
Miss F. MARSTON ..	Nov., 1895	Miss C. ELLIOT ..	Nov., 1919		

AT HOME.—Miss BAGSTER, Mrs. BOLTON, Miss A. BOLTON, Miss L. COLVILLE, Miss M. EASON (*Switzerland*), Mrs. REID, Miss THOMASSEN.